



How to Control Anger

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In the name of Allah, The Most Gracious, The Most Merciful





Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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جل جلاله | Jalla Jalāluhu
Allah the Most Exalted



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam
Peace and blessings of Allah be upon him



رضي الله عنه | RadiAllahu `anhu
May Allah be pleased with him

The Dangers of Anger

Chapter One

Anger is a formidable emotion that often leads us down a path of regret and sorrow. As Muslims, it is crucial to recognise its gravity and its potential consequences.

In the hadith of the Prophet ﷺ, we find invaluable guidance on the importance of controlling our anger.

In a hadith narrated by Abu Hurairah رضي الله عنه:

1

أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ " لَا تَغْضَبْ ". فَرَدَّدَ مِرَارًا، قَالَ " لَا تَغْضَبْ ".

A man said to the Prophet (ﷺ), "Advise me! "The Prophet (ﷺ) said, "Do not become angry and furious." The man asked (the same) again and again, and the Prophet (ﷺ) said in each case, "Do not become angry and furious."

Sahih al-Bukhari 6116

The man approached the Prophet ﷺ seeking advice, and thrice the Prophet ﷺ advised him, "Do not become angry." This profound advice serves as a reminder to all Muslims that an essential learning in life is to control one's anger.

1 Why is Anger So Dangerous?

The renowned scholar Ja'far ibn Muhammad said, "Anger is the key to all evil". When we allow ourselves to be consumed by anger, we open the door to harmful actions and behaviours.

'Abdullah ibn al-Mubarak was asked, "Give us some comprehensive advice to attain good character". He replied, "Leave off anger". This underscores the importance of cultivating patience and forbearance in our interactions with others.

When we succumb to anger, we end up harming ourselves, and our relationships.

We may utter words that we later regret, words that have the power to hurt and damage. Scholars have made a powerful statement regarding words. It is that when words are within us, we control them. But as soon as they leave our mouths, they control us.

The consequences of our actions while angry can be far-reaching, leading to strained relationships and deepening conflicts. Moreover, anger can manifest in physical violence, transgressing the boundaries of what is permissible in Islam.

It is essential to recognize that anger clouds our judgement and impairs our ability to think rationally. In the heat of the moment, we may swear by Allah ﷻ to do things contrary to Islamic values and beliefs. This can lead to regret and suffering later when we come back to our senses.

Some individuals, in the grip of rage, may utter words of disbelief, divorce their spouses or commit acts that are forbidden in Islam. This highlights the grave dangers of allowing anger to control our actions and decisions.

Making Du'aa in a State of Anger

Chapter Two

In moments of anger, it is not uncommon for individuals to resort to making du'aa against people, seeking to express their frustration or unleash their grievances.

However, this can be an extremely dangerous course of action, particularly when directed towards loved ones such as children.

The consequences of making du'aa in a state of rage can be far-reaching and deeply damaging.

Parents, in the heat of their anger, may inadvertently utter curses or harmful wishes upon their children, such as:

“MAY YOU NEVER GET WELL!!!”
“MAY YOU NEVER SEE PROSPERITY
IN YOUR LIFE!!!”



Such words, laden with anger and resentment, can inflict profound psychological and emotional wounds on children's minds. The impact of such curses can linger long after the moment of anger has passed, causing the child to think that every hardship he suffers is because of his parents' du'aa against him.

This can also be true as the du'aa of parents is accepted.

Rather than invoking curses or ill wishes, parents should strive to make du'aa for their children's well-being and guidance. By channelling their emotions into positive supplications, parents can nurture a loving and supportive environment for their children to thrive in.

This illuminating story underscores the importance of exercising restraint in making dua, especially in moments of anger:

سِرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَطْنِ بُوَاطٍ وَهُوَ يَطْلُبُ الْمَجْدِيَّ بْنَ عَمْرِو الْجُهَنِيِّ وَكَانَ [...] النَّاضِحُ يَعْتَقِبُهُ مِنَّا الْخُمْسَةُ وَالسَّتَّةُ وَالسَّبْعَةُ فَدَارَتْ عَقِبَهُ رَجُلٌ مِنَ الْأَنْصَارِ عَلَى نَاضِحٍ لَهُ فَأَنَاحَهُ فَرَكِبَهُ ثُمَّ بَعَثَهُ فَتَلَدَّنَ عَلَيْهِ بَعْضُ التَّلَدَّنِ فَقَالَ لَهُ شَأْنُ لَعْنِكَ اللَّهُ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ هَذَا اللَّاعِنُ بِعِيرِهِ [...] " . قَالَ أَنَا يَا رَسُولَ اللَّهِ . قَالَ " انْزِلْ عَنْهُ فَلَا تَصْحَبْنَا بِمَلْعُونٍ

We set out along with Allah's Messenger ﷺ on an expedition of Batn Buwat. He (the Holy Prophet) was in search of al-Majdi b. 'Amr al-Juhani. (We had so meagre equipment) that five. six or seven of us had one camel to ride and so we mounted it turn by turn.

Once there was the turn of an Ansari to ride upon the camel. He made it kneel down to ride over it (and after having. mounted it), he tried to raise it up but it hesitated.

So he said. May there be curse of Allah upon you!

Thereupon Allah's Messenger ﷺ said: Who is there to curse his camel?

He said: Allah's Messenger, it is I.

Thereupon he ﷺ said: Get down from the camel and let us not have in our company the cursed one.

Sahih Muslim 3006 - 3014

Thus, we see that the Prophet ﷺ admonished him, urging him to refrain from invoking curses that may be answered by Allah.

The Virtues of Controlling Anger

Chapter Three

In reflecting upon the profound teachings of Islam regarding anger, we uncover the virtues inherent in mastering this powerful emotion.

The following hadith of the Prophet ﷺ serves as powerful advice:

1

عَنْ أَبِي الدَّرْدَاءِ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ يُدْخِلُنِي الْجَنَّةَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَغْضَبْ وَلَكَ الْجَنَّةُ.

Abu Darda reported: I said, “O Messenger of Allah, tell me about a deed that will admit me into Paradise.” The Prophet, peace and blessings be upon him, said, “Do not be angry and you will enter Paradise.”

Al-Mu'jam al-Awsatt li at-Tabarānī 2353

In another hadith, the Prophet ﷺ said:

2

مَنْ كَظَمَ غَيْظًا وَهُوَ يَسْتَطِيعُ أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ فِي أَيِّ الْحُورِ شَاءَ

“Whoever suppresses his rage, even though he could unleash it, Allah will summon him on the Day of Resurrection before the heads of all creation to choose whichever maiden he wishes.”

Sunan al-Tirmidhī 2021

This demonstrates the immense value placed on self-restraint and forbearance in Islam.

Moreover, the strength of character is not measured by physical prowess or dominance over others, but by one's ability to control oneself, particularly in moments of anger.

The Prophet ﷺ told us in another hadith:

3

"لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ".

"The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger."

Sahih al-Bukhari 6114

Allah ﷻ praises those who suppress their rage while having the means to retaliate, acknowledging the inner struggle and spiritual fortitude required to maintain composure in the face of provocation.

Allah ﷻ mentions them in the Qur'an:

4

[...] وَالْكَاظِمِينَ الْغَيْظَ [...] [...] And who repress anger [...]

Surah Ali 'Imran 134

The word "الْكَاظِمِينَ الْغَيْظَ" used in the Qur'an describes those who are not merely experiencing anger but being consumed by rage. On top of that, they have the authority to give vent to their rage. Yet, they choose to restrain themselves for the sake of Allah ﷻ. This explains why their reward will be so huge.

This level of self-discipline is a part of the Sunnah of the Prophet ﷺ. In his biography, we find a remarkable example of patience and forgiveness, even in the face of adversity.

The Prophet ﷺ rarely became angry for his own sake. He only expressed anger in instances where Allah's religion was transgressed or the rights of others were violated. Even when he did so, he would not single out any individual. Rather, he would address people in a general way.

Even when subjected to physical harm and verbal abuse, the Prophet ﷺ responded with kindness and compassion.

An example of this can be seen in the following hadith:

5 عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ أَمْشِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ بُرْدٌ نَجْرَانِيٌّ غَلِيظُ الْحَاشِيَةِ فَأَدْرَكَهُ أَعْرَابِيٌّ فَجَبَذَ بِرِدَائِهِ جَبَذَةً شَدِيدَةً قَالَ أَنَسٌ فَانْظَرْتُ إِلَى صَفْحَةِ عَاتِقِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَثَرَتْ بِهَا حَاشِيَةُ الرِّدَاءِ مِنْ شِدَّةِ جَبَذَتِهِ ثُمَّ قَالَ يَا مُحَمَّدُ مُرْ لِي مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكَ فَالْتَفَتَ إِلَيْهِ فَضَحِكَ ثُمَّ أَمَرَ لَهُ بِعَطَاءٍ.

Anas ibn Malik reported: I was walking with the Messenger of Allah, peace and blessings be upon him, while he was wearing a Najrani cloak with a thick border.

A bedouin Arab overtook the Prophet and forcibly pulled his clothes. I looked at the shoulder of the Prophet and I saw that the edge of his shirt had left a mark because of the strength of his pull.

The man said, “O Muhammad! Order them to give me something from Allah’s wealth which you have!”

The Prophet turned and he smiled, then he ordered that the man be given charity.

Sahih al-Bukhari 6088

Explaining the Hadith on Anger - Part 1

Chapter Four

Let us delve deeper into understanding the hadith of the Prophet ﷺ, wherein he said "لَا تَغْضَبْ" (do not become angry).

Getting rid of the emotion of anger completely is not possible as it is a trait humans have been created with. So, what did the Prophet ﷺ intend when he commanded us to not get angry?

- **Scholars say that the meaning of "لَا تَغْضَبْ" means that individuals should train themselves and cultivate good characteristics such as patience, forbearance, and forgiveness. By nurturing these virtues within themselves, individuals can better control their responses to situations that may provoke anger.**

This approach emphasises the importance of self-awareness and self-discipline in managing anger effectively.

- **Another interpretation advises individuals to avoid situations or stimuli that trigger anger. Recognizing the impact of external factors on one's emotional state, individuals are encouraged to exercise caution and discretion in their choices. By steering clear of environments or interactions that are likely to provoke anger, individuals can proactively safeguard their emotional well-being and maintain a sense of tranquillity.**

Both interpretations complement each other, emphasising the importance of proactive measures in anger management. By adopting a multifaceted approach that combines self-reflection, self-discipline, and environmental awareness, individuals can cultivate resilience and emotional intelligence.

Explaining the Hadith on Anger - Part 2

Chapter Five

In our exploration of the hadith in which the Prophet ﷺ said "لَا تَغْضَبْ" (Do not become angry), we uncover yet another valuable interpretation that serves as a practical guide for managing anger: refraining from acting upon one's rage. This interpretation underscores the importance of exercising restraint and self-control in moments of heightened emotion.

When confronted with situations or individuals that provoke anger, it is natural to experience intense emotions and impulses. However, the true test of character lies in resisting the urge to act upon these impulses and instead choosing a more measured and constructive response.

For example, rather than lashing out verbally or physically at someone who has caused us anger or grief, we can choose to express our emotions calmly and assertively. We can respectfully communicate our feelings and seek to address the underlying issues constructively.

This interpretation of the hadith complements the earlier ones discussed, emphasising the multifaceted approach required for effective anger management. Just as we train ourselves to embody positive traits and avoid triggers that lead to anger, we must also cultivate the ability to restrain ourselves from acting impulsively in moments of anger.

In essence, the hadith of the Prophet ﷺ serves as a comprehensive guide for navigating the complexities of anger.

Seeking Refuge in Allah From Shaytaan

Chapter Six

In our journey towards mastering the art of controlling anger, it is crucial to delve into the prophetic advice bestowed upon us by the Messenger of Allah ﷺ. His teachings offer invaluable insights into calming ourselves when engulfed by anger.

1 ● **Emulating the Righteous People**

First and foremost, we are encouraged to draw inspiration from the noble character of the Prophet ﷺ and his esteemed companions.

Read this beautiful hadith in which the Prophet ﷺ calmed himself by remembering how the prophets before him were harmed:

1 قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَةً فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ وَاللَّهِ مَا أَرَادَ مُحَمَّدٌ بِهَذَا وَجْهَ اللَّهِ فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَتَمَعَّرَ وَجْهُهُ وَقَالَ رَحِمَ اللَّهُ مُوسَى لَقَدْ أُودِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ.

The Messenger of Allah, peace and blessings be upon him, was distributing charity when a man from the Ansar said, “By Allah, Muhammad did not intend to please Allah with this!”

I came to the Prophet and told him about it, then anger could be seen on his face.

The Prophet said, “Moses was hurt by more than this, yet he remained patient.”

Sahih al-Bukhari 5712

This shows the importance of taking lessons from the lives of righteous people and how they dealt with situations and individuals who caused them anger.

2 ● **Seeking Allah’s Protection**

Furthermore, seeking refuge in Allah ﷻ is paramount when confronted with anger. The Prophet ﷺ provided us with a powerful supplication to ward off the whispers of Shaytaan and alleviate the pangs of anger:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Reciting "A'udhu billahi min ash-shaytaan-ir-rajeem" (I seek refuge in Allah from Satan, the accursed) diminishes the influence of anger, enabling us to regain control over our emotions and actions.

An exemplary instance related to this issue has come in the hadith:

2

كُنْتُ جَالِسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجُلَانِ يَسْتَبَّانِ، فَأَحَدُهُمَا احْمَرَّ وَجْهُهُ وَانْتَفَخَتْ أَوْدَاجُهُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا ذَهَبَ عَنْهُ مَا يَجِدُ، لَوْ قَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ. ذَهَبَ عَنْهُ مَا يَجِدُ ". فَقَالُوا لَهُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " تَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ ". فَقَالَ وَهَلْ بِي جُنُونٌ.

While I was sitting in the company of the Prophet, two men abused each other and the face of one of them became red with anger, and his jugular veins swelled (i.e. he became furious).

On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he does say it. If he says: 'I seek Refuge with Allah from Satan.' then all his anger will go away."

Somebody said to him, "The Prophet has said, 'Seek refuge with Allah from Satan.'" The angry man said, "Am I mad?"

Sahih al-Bukhari 3282

Some people, when they see others get angry, advise them to send salutations and peace upon the Prophet ﷺ, saying that it gets rid of anger.

However, it is better to stick only to the Prophet's advice of reciting **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ** to control anger.

Sitting or Lying Down

Chapter Seven

The wisdom of the Prophet ﷺ extends beyond mere verbal counsel; it encompasses practical guidance on managing anger, even in the realm of physical posture.

The Prophet ﷺ said in a hadith:

- 1
- إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَإِلَّا فَلْيُضْطَجِعْ**

The Messenger of Allah (ﷺ) said to us: When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.

Sunan Abu Dawood 4782

When someone is standing, they tend to react impulsively when they're angry. However, sitting down acts as a barrier, making it easier to resist the urge to act on those intense emotions.

Lying down takes it a step further, distancing oneself from the immediate triggers of anger. It might seem absurd to throw a tantrum while lying down, highlighting the effectiveness of this technique in calming anger and restoring peace.

Additionally, the Prophet's ﷺ advice on changing physical posture during moments of anger reflects his broader teachings on dealing with trials and tribulations. It underscores the importance of adopting practical strategies, even in the heat of the moment, to maintain composure and restore tranquillity.

As explained in the following hadith:

- 2
- إِنَّهَا سَتَكُونُ فِتْنَةً يَكُونُ الْمُضْطَجِعُ فِيهَا خَيْرًا مِنَ الْجَالِسِ وَالْجَالِسُ خَيْرًا مِنَ الْقَائِمِ وَالْقَائِمُ خَيْرًا مِنَ الْمَاشِي وَالْمَاشِي خَيْرًا مِنَ السَّاعِي**

The Messenger of Allah (ﷺ) said: There will be a period of commotion in which the one who lies down will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it).

Sunan Abu Dawood 4256

By encouraging individuals to alter their physical stance in response to anger, the Prophet ﷺ equips us with a tangible tool for managing our emotions and cultivating inner tranquillity.

Learning to Be Silent

Chapter Eight

One of the most profound pieces of advice for managing anger is found in the wisdom of silence. As the saying goes, "If speech is silver, then silence is gold."

This idea has been emphasised in the following hadith in which the Prophet ﷺ said:

مَنْ صَمَتَ نَجَا

01

“Whoever is silent has been saved.”

Sunan at-Tirmidhī 2501

This profound statement underscores the power and efficacy of silence in dealing with tough situations.

Imam Ibn Hazm further elucidates this point by saying, “How many [people] have we seen destroyed due to their own speech. Yet, we have not seen anyone ever destroyed because of their silence.”

The Prophet ﷺ reiterated the importance of silence in anger management. In a hadith, he said:

وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ

02

“When one of you is angry, he should remain silent.”

Musnad Ahmad 2137

This advice underscores the recognition of the tongue as a potent weapon, capable of inflicting deep wounds and causing irreparable harm. Often, when someone is angry and argues with a loved one, they tend to focus on and exploit the other person's vulnerabilities or insecurities.

By refraining from speaking, individuals prevent themselves from exacerbating conflicts and damaging relationships.

While physical violence may be less common among people, verbal abuse is a behaviour that people readily engage in.

It is essential to note that silence does not imply suppression or denial of feelings. Rather, it is a strategic choice to withhold words until emotions have subsided and rationality has been restored. This enables individuals to express their feelings thoughtfully and constructively, without causing further harm or escalation.

In contemporary times, where communication often extends beyond face-to-face interactions, the principle of silence extends to written and digital communication as well.

In moments of anger, one should avoid sending impulsive emails, texts, or social media posts to others. Anger can lead to irrational and harmful words, thereby damaging relationships.

Moving Away From the Situation

Chapter Nine

The Prophet ﷺ provided a practical example of managing anger through the story of Fatima رضي الله عنها, his daughter, and her husband, 'Ali ibn Abi Taalib رضي الله عنه.

The hadith is as follows:

1 جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْتَ فَاطِمَةَ فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ فَقَالَ " أَأَيْنَ ابْنُ عَمِّكَ ". فَقَالَتْ كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ فَغَضَبَنِي فَخَرَجَ فَلَمْ يَقُلْ عِنْدِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْإِنْسَانِ " انْظُرْ أَيْنَ هُوَ ". فَجَاءَ فَقَالَ يَا رَسُولَ اللَّهِ هُوَ فِي الْمَسْجِدِ رَاقِدٌ . فَجَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُضْطَجِعٌ قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ فَأَصَابَهُ تُرَابٌ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُهُ عَنْهُ وَيَقُولُ " قُمْ أَبَا التُّرَابِ قُمْ أَبَا التُّرَابِ .

Allah's Messenger (ﷺ) came to the house of Fatima and he did not find `Ali in the house; whereupon he said: Where is your uncle's son?

She said: (There cropped up something) between me and him which had annoyed him with me. He went out and did not rest here.

Allah's Messenger (ﷺ) asked a person to find out where he was. He came and said: Allah's Messenger, he is sleeping in the mosque.

Allah's Messenger (ﷺ) came to him and found him lying in the mosque and saw that his mantle had slipped from his back and his back was covered with dust and Allah's Messenger (ﷺ) began to wipe it away from him (from the body of Hadrat `Ali) saying: Get up, Abu Turaab; Get up, Abu Turaab.

Sahih Muslim 2409

The significance of this story lies in 'Ali's رضي الله عنه decision to remove himself from the situation when he became angry. By leaving the house and seeking solace in the mosque, 'Ali رضي الله عنه created distance from the source of conflict, allowing himself time and space to calm down.

This act of self-removal illustrates an essential principle in anger management: removing oneself from the environment or situation that triggers anger.

Staying in a heated environment or engaging in conflict when angry can exacerbate emotions and escalate tensions.

In contrast, stepping away from the situation provides an opportunity for introspection, reflection, and emotional regulation. It allows individuals to regain composure, collect their thoughts, and prevent the Shaytaan from worsening the situation.

May Allah ﷻ grant us the wisdom and strength to act upon these teachings and navigate conflicts with grace and wisdom. Ameen.



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